

## APPENDIX A

### GLIMPSES OF A HIDDEN SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS.

#### I. IMMORTALITY OF THE SOUL

##### THE BIBLE

- a. "Neither can they die anymore"—Luke, xx. 36
- b. "The last enemy *that* shall be destroyed *is* death" 1 Cor., xv. 26
- c. "So when. this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.." 1 Cor., xv. 54.
- d. "I *am* he that liveth, and was dead, and, behold, I *am* alive for ever more, Amen; and have the keys of hell and of death."—Rev., i. 18

##### CLEMENT OF ALEXANDRIA.

- i. "Nor is there at all any composite thing, and creature endowed with sensation, of the sort in heaven"—Ante Nicene Christian Library, vol. xii. 242.
- ii. "And to be incorruptible is to participate in divinity." A. N. Lib. vol. xii. p. 239.
- iii. "...The Gnostic will avail himself of dialectics, fixing on the distinction of genera into species, and will master the distinction of existences, till he come to what are primary and *simple*." A.N. Lib. vol. xii. 350.
- iv. "...The more *subtle substance*, the soul, could never receive any injury from the gross element of water, its subtle and *simple nature* rendering it impalpable, called as it is incorporeal." A. N. Lib. vol. xii. p. 334.

v. "...and man, when deified purely into a passionless state becomes a unit." A. N. Lib vol xii. p. 210.

## OTHERS.

"And these (objects formed) of one (substance) were immortal, for (in their case) dissolution does not follow, for what is one will never be dissolved. These (objects) on the other hand, which are formed out of two, or three, or four (substances) are dissoluble, wherefore also are they named mortal. For this has been denominated Death, namely, the dissolution of connected (bodies)." A. N. Library vol. 6. (Hippolytus, vol. i.) p. 394

"And with respect to this 'How could the dead man be immortal?' Let him who wishes to understand know that it is not the dead man who is immortal but he who rose from the dead. *So far, indeed, was the dead man from being immortal, that even the Jesus before His Decease—the compound being, who was to suffer death—was not immortal.* For no one is immortal who is destined to die, but he is immortal when he shall no longer be subject to death. But, 'Christ, being raised from the dead, death has no more dominion over Him.'"—A. N. Library vol xxiii (Origen, vol 2) p 23

"*That the Soul is a substance is proved in the following manner* In the first place the definition given to the term substance suits it very well. And that definition is to the effect, that substance is that which, being ever identical, and ever one in point of numeration with itself is yet capable of taking on contraries in succession. And that this soul without passing the limits of its own proper nature takes on contraries in succession, is, I fancy, clear to everybody. And in the second place, because *if the body is a substance, the soul must also be a substance.* For it cannot be that what only has life imparted should be a substance, and that what imparts the life should be no substance." A. N. Library vol. xx. (Gregory Thaumaturgus) p 115

"The Soul being incorporeal is simple; since thus it is both uncompound and indivisible into parts. If follows in my opinion, as a necessary consequence that what is simple is immortal...and what is subject to dissolution is compound; consequently the soul being simple and not being made up of diverse parts, but being uncompound and

indissoluble, must be, in virtue of that, incorruptible and immortal."—Gregory Thaumaturgus A. N. Lib. xx. 115

## II. SOUL IS NOT A PART OF ANOTHER BEING, *E G.*, A GOD.

i. "But it is not as a portion of God that the spirit is in each of us"—Clement (A. N. C. Lib. xiii. p. 273).

ii. "But God has no natural relation to us...neither on the supposition of His having made us of nothing, nor on that of having formed us from matter; *neither portions of himself nor...his children*

But the mercy of God is rich towards us who are in no respect related to Him"—(Clement vol. 2) A. N. Lib. vol. xii. p. 46.

iii. "They were misled by what is said in the book of Wisdom; 'He pervades and passes to all by reason of his purity'; since they did not understand that this was said of Wisdom, which was the first of the creations of God."—(Clem. 2) A. N. Lib. xii. p. 274.

iv. "the cause of all error and false opinion is the inability to distinguish in what respects things are common and in what respects they differ"—A. N. Lib. xii (Clement vol. 2.) p. 351

## III. SOUL IS ALL-KNOWING BY NATURE.

### THE BIBLE

a. "In whom are hid all the treasures of wisdom and knowledge"—Ephesians, iii. 4

b. "Ye are the light of the world"—Matt., v. 14.

c. "the Holy Ghost shall teach you all things."—John, xiv. 26

d. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."—Luke, xii. 2.

e. "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candle-stick? For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad. If any man have ears to hear, let him hear."—Mark, iv. 21—23

## OTHERS.

"And knowledge is essentially a contemplation of existences on the part of the soul, either of a certain thing or of certain things, and *when perfected of all together* ..The Gnostic. himself comprehends what seems to be incomprehensible to others believing that *nothing is incomprehensible to the Son of God*, whence nothing incapable of being taught." A. N. Lib. vol. xii. (Clem. vol 2) pp 343-344.

".. For its (the Soul's) knowledge of these things does not come to it from without but it rather sets out these things, as it were, with the adornment of its own thoughts"—Gregory Thaumaturgus. A. N. Lib. vol. xx. p 117.

## IV. SOUL IS BLISSFUL BY NATURE

## THE BIBLE

a. ". who for the joy that was set before him endured the cross."—Hebrews, xii. 2.

b. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah, xxxiv. 10

c. "But the fruit of the spirit is.. joy, peace"—Gal, v. 22

## CLEMENT

"And exultation is said to be gladness, being a reflection of the virtue which is according to truth through a kind of exhilaration and relaxation of the soul." A. N. Lib. vol. xii. p. 361.

## ORIGEN.

1. ". For in the trinity alone...does goodness exist in virtue of essential being, while others possess it as an accidental and perishable quality, and only then *enjoy blessedness* when they participate in holiness and wisdom and in divinity itself."—A. N. Lib. vol. x. p. 55 (Origen vol. 1).

2. "...Laws which ensure happiness to those who live according to them and who do not flatter the demons by means of sacrifices, but altogether despise them..."—A. N. Library vol. xxiii (Origen vol. 2) p. 194.

## V THE DIVINITY OF THE SOUL.

### THE BIBLE.

a. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt., v. 48

b. "And know ye not that ye are the temple of God and *that* the Spirit of God dwelleth in you?"—1 Cor., iii. 16

c. "I said, Ye are gods."—John, x. 34.

d. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John, iii. 2.

e. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter, i. 14.

f. "Till we all come...unto a perfect man, unto the measure of the stature of the fulness of Christ." Ephesians, iv. 13.

g. "...that ye may be perfect and entire, wanting nothing."—James, i. 4.

h. "For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us."—Romans, viii. 18.

i. "...for behold, the kingdom of God is within you."—Luke, xvii. 21.

j. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God."—Philippians, ii. 5-6.

k. "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."—John, iii. 12.

l " greater is he that is in you, than he that is in the world."—  
1 John, iv. 4.

m. " For in him dwelleth all the fulness of the Godhead bodily.  
And ye are complete in him, which is the head of all principality and  
power "—Colossians, ii 9-10.

n. " And to know the love of Christ, which passeth knowledge,  
that ye might be filled with all the fulness of God."—Ephesians,  
iii. 19

#### IRENÆUS

" ..The creature should ascend to Him, passing beyond the  
angels, and be made after the image and likeness of God "—A. N.  
Lib ix 157

#### HIPPOLYTUS

" If therefore man has become immortal he will also be God  
Wherefore I preach to this effect. Come, all ye kindreds of the nations  
to the immortality of the baptism."—A. N Lib ix part ii page 86

" For once the crown of righteousness encircles thy brow, thou  
hast become God Thou hast been deified and begotten unto immortality

This constitutes ' know thyself,' or, in other words, Learn to discover  
God within thyself."—A. N Lib vi p 402

## VI ALL SOULS OF LIKE NATURE

#### THE BIBLE

a " Ye are the light of the world " Matt, v 14

b. " Ye are the sons of the living God " Hosea, i 10.

c " . because as he is, so are we in this world "—1 John, iv. 17.

#### ORIGEN.

1. " Every one who participates in anything is unquestionably  
of one essence and nature with him who is the partaker of the same  
thing Every mind which partakes of intellectual light ought  
undoubtedly to be of one nature with every mind which partakes in a  
similar manner of intellectual light. If the heavenly virtues, then.

partake of intellectual light, i.e., of divine nature because they participate in wisdom and holiness, and if human souls have partaken of the same light and wisdom, and thus are mutually of one nature and of one essence. then, since the heavenly virtues are incorruptible and immortal, the essence of the human soul will also be immortal and incorruptible." A N Lib. vol x p 353

2 " . And we also believe him (Jesus) when referring to his having a human body he says ' but now you seek to kill me, a man that has told you the truth ' we maintain that he was something compound." Origen, Philocalia p 97.

## CLEMENT

" . for souls themselves, by themselves are equal *Souls are neither male nor female*, when they no longer marry nor are given in marriage " Clem. vol 2 (A N Lib. vol xii) p 362

## HIPPOLYTUS

1. " ' And she brought forth a man-child who is to rule all the nations.' By this it is meant that the church always bringing forth Christ, the perfect man-child of God, who is declared to be God and Man, becomes the instructor of all nations. And the words ' Her child was caught up unto God and to His Throne' signify that he who is always born of her is a heavenly King and not an earthly . " A. N. Lib. vol. ix 2nd part p. 36.

2. " ..For if he were not of the same (nature with ourselves) in vain does he ordain that we should imitate the teacher. And if that man happened to be of a different substance (from us) why does he lay injunctions similar (to those He has received) on myself, who am born weak? ..He did not protest against His passion but became obedient unto death and manifested His resurrection. Now in all these (acts) He offered up as the first-fruits His own manhood in order that thou when thou art in tribulation, mayest not be disheartened, but confessing thyself to be a man with nature like the Redeemer, mayest dwell in expectation of also receiving what the father has granted unto his son."—A. N. Library vol. xi. (Hippolytus. vol. 1) page 400.

3. "And it is written 'These things are all that He behoved to suffer, and *what should be after Him* '..." A. N. Library vol. xii. (Clement, vol. 2) page 380.

4. ". This (Logos) we know to have...remodelled the old man by a new creation. (And we believe the Logos) to have passed through every period in (this) life in order that He Himself might serve as a Law for every age . . .and might exhibit his own manhood as an aim for all men.. For if he were not of the same (nature with ourselves) in vain does he ordain that we should imitate the teacher." A. N. Lib. vol. vi. (Hippolytus, vol. 1.) pages 399-400.

## VII. THOUGH DIVINE BY NATURE SOUL'S PRESENT CONDITION ANYTHING BUT DIVINE?

### THE BIBLE.

a. "For all have sinned and come short of the glory of God."—Romans, iii. 23.

b. "Save me, O God; *for the waters are come in unto my soul.*\* I sink in deep mire, where *there is* no standing. I am come unto deep waters, where the floods overflow me."—Psalm. lxxix. 1 and 2.

### OTHERS.

1. "No one is clean from filthiness, not even if his life lasted but a single day."—A. N. Lib. x. (Origen i) p. 347.

2. ". His first advent in the flesh, which took place without honour by reason of His being set at naught, as Isaiah spake of Him aforetime saying 'We saw Him, and He had no form nor comeliness, but His form was despised, and rejected (lit. deficient) above all men; a man smitten and familiar with bearing infirmity (for his face was turned away); He was despised and esteemed not.' But his second advent is announced as glorious, when He shall come from Heaven with the host of angels... as the prophet saith, 'Ye shall see the King in glory' and 'I saw one like the Son of Man coming with the clouds of heaven.' "—A. N. Library, vol. ix Part ii p. 25.

---

\*...Cf. "The individual man is stamped according to the impression produced in the soul by the objects of his choice." A. N. Lib. vol. xii (Clement vol. 2) 214.



### VIII. PHYSICAL BODY (EMBODIMENT IN MATTER) THE CAUSE OF TROUBLE.\*

a. "flesh separates and limits the knowledge of those that are spiritual . . . for souls themselves by themselves are equal."—A. N. Lib vol xii (Clement, vol ii) p 362

b. "For bound in this earthly body we apprehend the objects of sense by means of the body"—A. N. Lib vol xii (Clement ii) p 224

c. "His own inequities shall take the wicked himself, and he shall be holden with the cords of his own sins."—Proverbs, v 22.

d. "The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter."—A. N. Lib (Origen i) p 82

### IX. THE BODY HAS TO BE SEPARATED FROM THE SOUL FOR SALVATION

#### THE BIBLE

a. "he that hath suffered in the flesh hath ceased from sin."—1 Peter, iv 1

b. "whosoever shall lose his life shall preserve it."—Luke, 17. 33

c. "Now thus I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, . . . For this corruptible must put on incorruption, and this mortal *must* put on immortality so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor., xv. 50—54.

d. "For I know that in me (that is, in my flesh,) dwelleth no good thing: . . . For the good that I would I do not: but the evil which I would not, that I do I find then a law, that, when I would do good,

---

\* Cf. "For a corruptible body weigheth down the soul, and the earthly lieth heavy on a mind that is full of cares."—Jewish Apocrypha: II. Esdras, chap. ix.

evil is present with me For I delight in the law of God after the inward man. but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members O wretched man that I am' who shall deliver me from the body of this death? "—Romans, vii 18—24

e "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service* "—Romans, xii 1

f "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow "—Heb. iv. 12.

g "Knowing that our old man is crucified with him, that the body of sin might be destroyed "—(Romans vi 6)

h "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ "—Colossians ii 11

#### OTHERS

" The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter If, however, *they are out of the body* then they will altogether escape the annoyance arising from a disturbance of that kind *at last by the gradual disappearance of the material nature, death is both swallowed up and even at the end exterminated*, and all its sting completely blunted by the divine grace which the soul has been rendered capable of receiving, and has thus deserved to obtain incorruptibility and immortality It follows that we must believe our condition at some future time to be incorporeal. and thus it appears that then also the need of bodies will cease . *The*

---

\* St Paul's idea of the divisions of the constitution of a living being into spirit, soul and body (1 Thessalonians v 23) can be easily grasped if we liken the living organism to a piece of sponge that is saturated with water The sponge is, of course, the outer physical body, and the liquid compound of oxygen and hydrogen, the other two, namely, the spirit and soul. The element of pure Spirit in this inner residue of being is the life-giving oxygen that is existing in the closest chemical union with hydrogen, the symbol of matter. Taken together, they constitute the soul, which is subject to birth and death; separated from the soul, the element of life is pure Spirit, deathless, all-knowing and blissful. Hence, it is said of such purified Spirits "neither can they die any more" (Luke, xx. 36)

*whole nature of bodily things will be dissolved into nothing.*"—A. N. Lab vol. x (Origen, vol. i), pp 82-83.

## CLEMENT

(a) "Now the sacrifice that is acceptable to God is *unsuerving abstraction from the body and its passions*"—Clement, vol 2. p 261

(b) "The Saviour himself enjoins, 'watch' as much as to say 'Study how to live and endeavour to separate the soul from the body' " p 284 (vol 2)

(c) "the more subtle substance The soul, could never receive any injury from the gross element of water, its subtle and simple nature rendering it impalpable, called as it is incorporeal. But *whatever is gross made so in consequence of sin, this is cast away along with the carnal spirit which lusts against the soul*"—A N Lab vol xii p. 334.

X DESIRE FOR WORLDLY PLEASURES THE  
CAUSE OF TROUBLE

## THE BIBLE

a "For if ye live after the flesh, ye shall die but if ye through the Spirit do mortify the deeds of the body, ye shall live"—Romans, viii. 13

b "But to be carnally minded is death."—Romans, viii 6.

c "But she that liveth in pleasure is dead while she liveth."—1 Timothy, v 6

d "For the flesh lusteth against the Spirit, and the Spirit against the flesh and these are contrary the one to another so that ye cannot do the things that ye would"—Galatians, v. 17

e. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death. or of obedience unto righteousness?"—Romans, vi 16.

f " . for he that had suffered in the flesh hath ceased from sin."—1 Peter, iv 1.

g "Love not the world, neither the things that are in the world."—1 John, ii. 15

h. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt, xix 29.

i. "And if after they have escaped the pollutions of the world ..... they are again entangled therein, and overcome, the latter end is worse with them than the beginning."—2 Peter, ii 20.

j. "For he that soweth to his flesh *shall of the flesh reap corruption*, but he that soweth to the Spirit shall of the Spirit reap *life everlasting*."—Galatians, vi 8

k. "Mortify therefore your members which are upon the earth"—Col., iii. 5.

l. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, because strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it"—Matt, vii. 13-14.

m. "Woe unto you that are full' for ye shall hunger"—Luke, vi. 25. "Blessed are ye that hunger now, for ye shall be filled."—Luke, vi. 21.

n. "...if any man will come after me, let him deny himself, and take up his cross, and follow me"—Matt, xvi 24.

o. "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"—Luke, xiv 26

p. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head"—Matt., viii 20.

q. "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor., xi. 27

r. "...there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake"—Matt., xix 12.

s. "But I keep under my body, and bring it into subjection."—1 Cor., ix. 27.

t. "And they that are Christ's have crucified the flesh with the affections and lusts"—Gal., v. 24.

v. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James, iv. 4.

v. "Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"—1 John, ii. 15—17.

w. "... it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"—Matt., xix. 24

x "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our body."—2 Cor., iv. 10.

## CLEMENT.

a. "But God is *impassible, free of anger, destitute of desire.*"—A. N. Lib. vol. xii. p. 210.

b. "We must therefore rescue the Gnostic and perfect man *from all passions of the soul.* For *Knowledge* produces practice and practice habit or disposition; and such a state as this produces *impassibility, not moderation of passion.* And the *complete eradication of desire* reaps as its fruits *impassibility.* But the Gnostic does not share . in those affections that are commonly celebrated as good, that is the good things of the affection that are alike to the passions; ." A. N. Lib. vol. xii. (Clement 2) 346.

c. "...the true athlete—he who in the great stadium, the fair world, is crowned for true victory *over all the passions* . ...Angels and Gods are spectators; and the contest, embracing all the varied exercises, is, 'not against flesh and blood,' but against the spiritual powers of inordinate passions that work through the flesh. He who obtains the mastery in these struggles and overthrows the tempter, menacing as it were, with certain contests wins immortality. The spectators are summoned to the contest, the athletes contend in the stadium; the one

who has obeyed the directions of the trainer wins the day."—A. N. Lab. vol. xii (Clement 2) pp. 419-420

d. "the good man is without passion, having through the habit or disposition of his soul endued with virtue transcended the whole life of passion. He has every thing dependent on himself for the attainment of the end."—A. N. Lab. vol. xii p. 453

e. "But self-control perfected through knowledge abiding ever, makes a man Lord and Master of himself; so that the Gnostic is temperate and passionless, incapable of being dissolved by pleasures and pains, as they say adamant is by fire"—A. N. Lab. xii p. 455

f. "For he who has not formed the wish to extirpate the passion of the soul kills himself"—Ibid. p. 458.

g. "And to bear the sign of the cross is to bear about death, by taking farewell of all things whilst still in the flesh alive"—Ibid. xii. p. 464

## XI THE PATH OF PROGRESS IS THREEFOLD

### THE BIBLE

a. "Be ye doers of the word, and not hearers only, deceiving your own selves"—James, i. 22

b. "What *doth it* profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give him not these things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone."—James, ii. 14—17.

c. "And ye shall know the truth and the truth shall make you free"—John, viii. 32

d. "I am the way, the truth, and the life."—John, xiv. 6.

[The correspondences are as follows:—

the way=the path, *the* Faith, hence the Right Faith;  
 the truth=*the* knowledge, the Right Knowledge;  
 the life=*the* proper mode of living, the Right Conduct.]

e. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."—Gal., vi. 4-5.

f. "If by any means I might attain unto the resurrection of the dead"—Phil., iii. 11.

g. "Awake thou that sleepest, and arise from the dead."—Eph., v. 14

h. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry: nor are given in marriage, neither can they die any more: for they are equal unto the angels; and are the children of God, *being the children of the resurrection.*"—Luke, xx. 35-36

## CLEMENT.

a. "For works follow knowledge, as the shadow the body."—A N Lib xii. 467

b. "Right Faith is a comprehensive knowledge of the essentials; and knowledge is the strong and sure demonstration of what is received by faith, built upon faith . . . conveying the soul on to infallibility, *science*, and comprehension . . . the first saving change is that from heathenism to faith . . . and the second that from faith to knowledge. And the latter terminating in love, thereafter gives the loving to the loved."—A N Lib. xii. (Clement, ii) pp 447-448.

c. "*Love*\* is the keeping of commandments which leads to knowledge. And the keeping of them is the establishment of commandments from which immortality results."—A N Lib vol xii. (Clement, ii) p 375.

d. "If ye love me keep my commandments"—John xiv. 15.

e. "it is our aim to discover what doing and in what manner of living we shall reap the knowledge of the sovereign God, and how, honouring the divinity, we may become authors of our own salvation . . . now it is well pleasing to Him that we should be saved and

---

\* Cf "For her (Wisdom's) true beginning is desire of discipline; and the care for discipline is love of her; and love of her is observance of her laws; and to give heed to her laws confirmeth incorruption, and incorruption bringeth near unto God; so then desire of wisdom promoteth to a kingdom."—Jewish Apocrypha: II. Eadras, chap. vi.

salvation is effected through both well doing and knowledge, of both of which the Lord is the teacher."—A. N. Lib. vol. xii. (Clement, vol. ii) p. 376.

f. It is not simply doing well but doing actions with a certain aim, and acting according to reason, that the scripture exhibits as requisite."—A. N. Lib. vol. xii. (Clement, ii) p. 369.

g. "... all actions of the Gnostic may be called *right action* that of the simple believer *intermediate action*, but that of every heathen *are sinful*."—Ibid. p. 369

h. "... but we must be above both good and bad, trampling the latter under foot, and passing on the former to those who need them"—Ibid p. 645.

i. "Such are they who are restrained by law and fear. For on finding a favourable opportunity they defraud [rise above] the law, by giving what is good the slip. But self-control ... perfected through knowledge makes the man Lord and Master of himself"—A. N. Lib vol. xii. (Clement, vol. ii) p. 455

## XII. DEIFICATION THE RESULT OF RIGHT ACTION.

### THE BIBLE.

1. "... that ye might be filled with all the fulness of God."—Ephesians, iii. 19.

2. "I have said, Ye *are* gods"—Psalm, lxxxii. 6.

3. "... he called them gods, unto whom the word of God came, and the scripture cannot be broken"—John, x. 35.

### CLEMENT

a. "Knowledge is followed by practical wisdom, and practical wisdom by self-control; for it may be said that practical wisdom is divine knowledge, and exists in those who are deified"—A. N. Lib xii. 878.

b. "On this wise it is possible for the Gnostic already to have become God. 'I said, Ye are Gods, and sons of the Highest.' And Empedocles says that the souls of the wise become Gods."—Ibid. p. 209.



c. "And David expressly (or rather the Lord in the person of the saint and the same from the foundation of the world is *each one who at different periods* is saved, and shall be saved by faith) says....."  
—Ibid. p. 332.

d. "...and man, when deified purely into a passionless state, becomes a unit."—Ibid. p. 210.

e. "...the word of God became man, that thou mayest learn from man *how man may become God*."—A. N. Lib. vol. iv. p. 24.

### XIII. THE EFFECT OF DEIFICATION.

#### THE BIBLE.

1. "Neither can they die any more: for they are...the children of God, being the children of the resurrection."—Luke, **xx.** 36

2. "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."—John, **viii.** 34—36.

3. "...there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation, **xxi.** 4.

4. "He that overcometh shall inherit all things..."—Revelation, **xxi** 7

#### CLEMENT.

a. "In the soul the pain is gone, but the good remains; and the sweet is left, but the base wiped away. For these are two qualities characteristic of each soul, by which is known that which is glorified, and that which is condemned."—A. N. Lib. vol. **xii.** p. 364.

b. ".....restoration to the everlasting contemplation and they are called by the appellation of Gods."—Ibid. p. 447.

c. ".....capable of reaching his own mansions." Ibid. p. 367.

d. "Knowledge is therefore quick in purifying...Thence also with ease it removes the soul to what is akin to the soul, divine and holy, and by its own light conveys man through the mystic stages of

advancement, till it restores the pure in heart to the crowning place of rest."—A. N. Lib. vol. xii. (Clement, vol. ii.) p. 447.

e. "Accordingly after the highest excellence in flesh, changing always duly to the better, he urges his flight to the ancestral hall, through the holy septenniad to the Lord's own mansions; to be a light, steady, and continuing eternally, *entirely and in every part immutable*..."—Ibid. (Clement, vol. ii) p. 448

f. "For having become wholly spiritual, and having in the spiritual Church gone to what is of kindred nature, it abides in the rest of God."—Ibid. (Clement vol ii) p. 455.

#### XIV. THE EXCELLENCE OF THE CONDITION OF THE SAVED ONES (GODS).\*

##### THE BIBLE.

a. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"—Rev., xxi 4

b. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him"—Romans, vi. 9.

##### OTHERS.

a. "in which there is neither sleep, nor pain nor corruption, nor care, nor night, nor day measured by time . eye has not seen nor

---

\* Cf "But the day of judgment shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is passed away, intemperance is at an end, infidelity is cut off, but righteousness is grown, and truth is sprung up. Then shall no man be able to have mercy on him that is cast in judgment, nor to thrust down him that hath gotten the victory"—Jewish Apocrypha II Esdras, chap vii

"He shall inherit joy, and a crown of gladness, and an everlasting name"—Ecclesiasticon (Jewish Apocrypha), chap. xv.

"For unto you is paradise opened, the tree of life is planted, time to come is prepared, plantation is made ready, a city is builded, and rest is established, goodness is perfected, wisdom being perfect aforehand. The root of evil is sealed up from you, weakness is done away from you, and (death) is hidden; hell and corruption are fled into forgetfulness. sorrows are passed away, and in the end is shewed the pleasure of immortality"—Jewish Apocrypha II. Esdras, chap viii

"...They shall have the tree of life for an ointment of sweet savour, they shall neither labour nor be weary"—Jewish Apocrypha II. Esdras chap ii

ear heard, neither has entered into the heart of man, the things which God hath prepared for them that love him."—A. N. Lib. vol. ix. part 2 (Hippolytus, vol. ii) p. 50.

b. "For the incorruptible nature is not the subject of *génération*; it grows not, sleeps not, hungers not, thirsts not, is not wearied, suffereth not, dies not, is not pierced by nails and spears, sweats not, drops not with blood. Of such kind are the natures of the angels and of souls *released from the body*. For... these are of another kind, and different from these creatures of our world, which are visible and perishing."—Ibid. (Hippolytus, vol. ii) p. 88.\*

c. "... No longer having the qualities of fleshly weakness and... pollutions"—Origen, *Philocalia*, pp. 112-113.

## XV THE ETERNITY OF THE CONDITION OF LIBERATION

### THE BIBLE.

a. "And the servant abideth not in the house for ever: *but* the Son abideth ever."—John, viii. 35

b. "And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie..."—Rev., xxi. 27

c. "... and they shall reign for ever and ever."—Rev., xxii. 5.

d. "... his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."—Daniel, vii. 14.

### OTHERS.

a. "For it is impossible that he who has once been made perfect by love, and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovelling things. For what rational cause remains any more to the man who has gained

---

\* The following eighteen faults are enumerated in the Jaina Works from which the Perfect Souls are free: anger, thirst, sensibility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise (The Ratna Karanda Śrāvakaśāstra, Śloka 6).

the 'light inaccessible' for reverting to the good things of the world."—A. N. Lib. xii (Clement, vol. ii) pp 346-347.

## XVI.. NOT ALL SHALL BE SAVED.

### THE BIBLE.

a. "...many be called but few chosen."—Matt., xx. 16

b. "...for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"—Matt., vii. 13-14.

c. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Romans, ix. 27.

d. "...there is a remnant according to the election of grace"—Romans, xi. 5.

e. "...for many will seek to enter in, and shall not be able."—Luke, xiii. 24.

f. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor., i. 18.

g. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life"—2 Cor., ii. 15.